

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. VIII.—NO. 46.

HARTFORD, SATURDAY, DECEMBER 5, 1829.

WHOLE NO. 410.

## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION, AND

PRINTED BY PHILEMON CANFIELD,

Six Rods South of the State House.

Price Two Dollars a year, if paid within 3 months of the time of subscribing; if not, an addition of 50 cents will be charged—Postage to be paid by Subscribers.

A discount of twelve and a half per cent. will be made to Agents, who receive and pay for eight or more copies.

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## FIFTEENTH ANNUAL REPORT OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Continued from page 178.

### NECESSITY OF ENLARGED OPERATIONS.

The time has now come when this, or some other Society, must encompass more land.—It has been thought advisable to enlarge the Massachusetts Baptist Education Society.—Perhaps this is the wisest and most prudent suggestion. This Society, or the one from which it was constituted, is the parent of every other Education Society in our denomination in this country. They have received and educated sons of nearly all the States; many of whom are now actively engaged in the cause of our Lord in the north and south, and in the east and west, of this widely spreading territory. Some of them have gone forth to enlighten the moral darkness of heathen night, and to be the instructors and preachers of righteousness to their perishing millions.

The Committee feel the necessity of the proposed enlargement. They behold one half of the Baptist Churches in this country destitute of Pastors; they hear of new Baptist Churches continually coming into existence; they are entreated for help from every direction; they see young men waiting to be encouraged, and others approved by their Churches, imploring assistance. They are pressed on every side, and constantly awakened to the necessities of Zion; and from this mighty and responsible press, they gladly extend their hands to scatter the few blessings they hold, and confidently look to the God of heaven, to their Brethren in Christ, and to the friends of general, moral and spiritual improvement, seeking advice and the supply of their treasury. They believe God will bless such exertions. He has already given us a moral pledge. This Society has been a successful and glorious experiment. The Churches and Pastors have trusted in the Head of the Church, though with great fear and trembling, and he has far exceeded the most sanguine expectations. Trust him again. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. The Committee do most sincerely believe, that if his children and stewards were to cast their money into the treasury of the Lord, he would immediately discover places of safe and lucrative investment, where the interest would not be merely simple, but an hundred fold in this world, and in the world to come, life everlasting. The difficulty is, Christians lack faith. They seem afraid to trust him, to give him what in fact belongs to him. He has placed his silver and gold, his land and possessions, in our hands, to try us; and by the disposition we make of these, whatever may be our excuses or apologies, we are effectually proved, and correctly known. The liberal deistical liberal things, and by liberal things shall he stand.

### BRANCH SOCIETIES.

It is very desirable, that in the concerns of educating pious young men, there should be harmony in feeling, union in judgement, and concert in action. The Committee were much gratified and encouraged at a late meeting of numerous friends, by the frank, noble, and Christian assurances of Brethren from each of the New England States, that their Churches and Ministers would heartily co-operate in the general purposes of Education. Said one, from a neighbouring State, "Let each of these States continue their present Education Societies; let them have their Officers and their Sessions; and let them become auxiliary to a Society that shall embrace them all." Upon this subject the Committee would be comparatively silent, not from any opposition to the plan, but because the subject is new, and remains to be discussed and arranged. They assure their Brethren of the other States they as cheerfully and cordially rejoice in such union, and most fervently mingle their prayers at the common throne, that their liberal and truly Christian desires may be speedily carried into an active efficiency. They as readily anticipate the advantages that would result

from such co-operation; and they hail the day when the States shall become distinct bodies, exerting a controlling and beneficial influence over the Churches that exist within their respective boundaries; the day, when by their representatives they shall meet in united council, and feel they have only one interest and one grand motive for action; the day, when not only the Northern States shall be combined into one Society, but the Middle, and Southern, and Western, shall be associated by a similar union, and bound by the same bond; the day, indeed, when in all the earth, means shall be collected to educate the sons of the Church, and a mighty company go forth publishing the glad tidings of Heaven's gift.

### ALTERATIONS IN CHARTER.

It becomes the Committee to speak very cautiously on this point. Great care is necessary when we alter foundations that have been laid amid the prayers and counsels of such Fathers and Brethren as constituted this Society. That some alterations are practicable; that the exigencies of the times demand these should be made, they readily acknowledge.—Still, let these be thoroughly considered, and prayerfully adopted. The Committee recommend, that the Executive Committee, who shall be chosen at the present anniversary, be a Committee with full power to examine the act of incorporation, together with the Constitution of the Society, and to carry into effect such measures as they may deem expedient. And also that the Boston Baptist Association be requested to empower the same Committee to petition the General Court for such alterations and amendments as they, after mature consultation, shall propose. Should the enlargement of this Society be effected, the object for which it was formed would be magnified in the sight of all the people; the delicacy which many of the other States feel in applying to the Society of an individual State would be overcome, every one would consider it a common source, and consequently regard it with particular interest; ample means would be provided for its support; and the business generally conducted with more deliberation and intelligence. A regular anniversary, at some favourable season of the year, would call together the Friends from different sections of our country, and constitute a joyous and ominous religious festival.

### PERMANENT SECRETARY.

The Society at their last meeting expressed their decided belief in the utility of such an officer. The Committee believe that the wants and interests of the Society will never be satisfactorily answered till such a person be appointed and engaged. With their fifty Beneficiaries, the correspondence and duties are more than any Pastor or man of business ought to perform. Especially will this be the case when the number of Beneficiaries shall be increased. Besides, it requires an undivided attention to keep up the regular course of the various branches; a tax, which no Pastor can long pay, consistently with his other engagements. The Society needs a Secretary who shall be able to enlighten the public mind, exercise a pastoral supervision over their young men; collect interesting intelligence; provide means, and exert a wholesome and enlightened and pious influence wherever he associates. Education lies at the foundation of all benevolent designs. To this source, next to divine agency, the Churches look for the qualification of their Ministers and Missionaries. Upon no subject is the community less informed. They need only to be instructed, to act, and to pray. And they never will be informed till some such plan as the one suggested, be adopted. The Committee are aware of the objection that many urge against the maintenance of such a Secretary. But do men object to Agents and Secretaries in their worldly concerns? In these they employ them, whenever they demand such aid. This objection cannot be sustained, if it be candidly investigated. Such a person will not only provide for his own support, but bring into the treasury funds, without which, the Society must remain, as they now are, embarrassed. The Committee mistake, if the providence of God does not now more evidently approve this method. The monied interest of the country is depressed. The destitute have too exclusively resorted to our populous places for assistance. The people at large ought to bear in common, the burdens of the day, Churches, and towns, and individuals, who have done nothing for this object, must be roused to action; and who can do this, like a man who makes it his sole pursuit? The Committee do not recommend the appointment of any one with unlimited power. They desire one to be employed under definite instructions; one in whose piety the Churches confide; and who will be conscientious in all his system, and prudent and active in its execution.

### ENCOURAGEMENT TO VIGOROUS EFFORT.

By the request of the Executive Committee, a large number of Brethren and Friends, from each of the New England States, assembled in the vestry of the First Baptist Church, Boston, on the 15th of September, and after the organization of the meeting and a particular statement of the financial interests of the Society, several animated and judicious addresses were made by gentlemen from each of these States in favor of the objects patronized by this Society. The result of that, and the adjourned meeting, has been most auspicious. A deep and impressive feeling has been excited, which

it is believed will not terminate till the millennium shall be enjoyed in its fulness and glory. Christians will separate from this ever to be remembered anniversary, with a fixed purpose to think, and pray, and act, more than they ever have done before. And the Committee persuade themselves that this is the commencement of an extended and enlightened ministry: a ministry that shall furnish Pastors and Teachers at home; Evangelists for our scattered population; and Missionaries for climes, now frequented only by the savage, or inhabited by idolatrous pagans.

The Trustees now have no excuse for delaying to adopt any measures their judgment dictates, and the word of God approves. Every encouragement has been given by Friends, faithful and true, both by private assurances and public promises. Never was the door so effectually opened, and such pressing invitations given to enter. The Committee, in a moment of fearful anxiety, resolved to ask counsel of the Lord and of their Brethren.—They acknowledged him, and blessed be his holy name, he has marked the path. In this path, let each of us walk. He will send before us a light, that will enlighten and guide our steps. Following his providence, we cannot err. Obeying his command, we shall not remain in darkness. The light of life will cheer us in every trial, and the Strength of Israel conduct us to those glorious ends, for which we pray, and plan, and toil.

The meeting, to which reference has just been made, have resolved that new and enlarged efforts ought to be immediately made for our Education purposes. They have invited this Society to extend their name and charter over at least New England. They have evinced their sincerity, by commencing a subscription that we trust will liquidate the two thousand dollars debt, and some generous spirits have gone so far as to recommend an immediate subscription for funds that shall amount to twenty thousand dollars. Such are the encouragements that a powerful and reflecting multitude present: a prospect that would have caused the spirits of the Founders of this Society to shout for joy. But though removed from our associations, they doubtless are partakers of our prosperity. In heaven they rejoice with angels in the conversion of sinners, and praise the Lamb for every new effort made by the Church on earth. In the vigorous exertions now contemplated, they may, like the ministering spirits, minister to our wants, and gently lead us onward in these heavenly intentions. Their admonition is, improve every opening providence. Work while the day lasts, and do what your hands find to do, with your might.

In closing this Report, the Committee invite the Trustees and Friends to contemplate the past; and may retrospect strengthen their resolutions to labor, and increase the importunity of their prayers. This Society has patronized, including the present number, one hundred and thirty-four Beneficiaries. From many who have completed their studies, the Committee have recently heard. From the records, and their communications, they have learned that two have been foreign Missionaries; forty-three are now officiating as Pastors of Churches; five are Professors or Teachers in our Literary Institutions; eight are preaching as Evangelists; and five have died. Besides these, a number have been aided from the funds by loan. Probably more than one thousand persons have been baptized by those who once were Beneficiaries of this Society. In their letters they express a deep interest in Sabbath Schools, Bible Classes, Tract Societies, Missionary and Education Societies, and in every other good and commendable work. These facts encourage the Committee to labour for other young men of ministerial promise. They ardently desire that they may be thoroughly pious and devoted to the Gospel ministry; that they may imitate the venerable men and beloved Elders of our Churches, who, without education, have been abundantly blessed in personal communion with God, and the unction and power of the Spirit, in proclaiming the word of eternal life. And they believe, if the love of souls prompted them to action, instead of the love of popularity and worldly gain, they will walk with God, while they preach the Gospel to men.

Now, Brethren and Friends, the Committee commend their cause to the God of all grace. Acknowledging him in their paths, they trust he will direct their steps. Pray for the peace of Jerusalem. They shall prosper that love her. Sooner let our right hand forget its cunning, than we should forget her interests.—Sooner let our tongue cleave to the roof of our mouth, than we should not prefer Jerusalem above our chief joy. Pray to Him who has promised to send forth labourers, and by your instrumentality, let the blessing of many ready to perish fall upon you, and upon your memory.

By order of the Executive Committee,  
HENRY JACKSON, Sec'y.

### CHRISTIANITY IN THE EAST.

#### Egypt.

The first of the eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh—to traverse the land of Goshen, or cross the Red Sea by the Desert of Wandering—to behold the stupendous monuments, in the

erection of which, it is at least probable that the enslaved and captive Israelites were employed—and not feel an additional interest in every thing connected with its Scriptural history; or to be indifferent to the state and condition of the people, among whom those Scriptures were still held in esteem. The government of that country, as you are aware, is in the hands of Mahomedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c. having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might more readily pass into the hands of those who would be otherwise inaccessible; while, in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity, than the rites, ceremonies, and dogmas, designated by that name in the East.

#### Palestine and Mesopotamia.

The countries that I next visited, and which may well be associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem—crossing the brook Kedron by the pool of Siloam—treading the Mount of Olives, and entering Bethany and Bethpage, Bethlehem and Nazareth—who could be indifferent to the sacred volume that recorded all the events of which these spots were the scenes and witnesses? If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea—if I hung with delight on the glorious prospects from Lebanon, or roamed among the bowers of Damascus—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, or the fields and valleys of remote solitudes, every rock and every eminence, every brook and every rivulet had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mahomedans; and though there are not wanting professing Christians in considerable number and variety, both as residents and as pilgrims; yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the "shepherds that sleep" while the fold is in danger, and the "watchman who slumbers" while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect, who consider themselves to be in some degree Christian, as they profess to follow a Gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honors to Satan, and quoting a passage of their Gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation; and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterized the captive Israelites of old, when, instead of singing the songs of Zion, as in happier days, they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

#### Persia.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mohammedan world. While Persia is, therefore, quite as destitute as all other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion, a fact which came under my own personal observation, and which tends to show what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia just previous to the period of my passing through that country; and at Shiraz I met with several mollahs, or teachers of the Mahomedan faith, from whom I learnt that Mr. Martyn's life and conversation had produced the most surprising effect, in softening the usual hostility between Mahomedans and Christians; that the most learned Mufis had conversed freely with him, on points of faith and doctrine, and that they had come to the conclusion, that there were not such insuperable barriers between them, as they had at first con-

ceived. Such a step as this is most important, because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, "though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?"

#### India.

The other abominable rite of which I shall now speak (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the Pilgrimage to Juggernaut. This is the name of an old idol which is worshipped at a place called Pooree, on the sea coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility; but it may be sufficient to say that the approach to the temple is indicated, for fifty miles on all sides round, by the mangled and decayed carcasses of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themselves? Nay more—they receive all the immense revenues arising from fees and tribute paid to the idol, themselves defraying the costs of his maintenance, providing him with meat and drink and clothing, and keeping up an establishment of courtiers, for the service of the priests! There is, besides, a body of pilgrim-hunters, under the name of Pundas and Purbarees, whose especial business it is to go abroad, all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim-hunters are actually paid at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and, wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps, of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return; but alas! the hour of his re-crossing the threshold of his cottage never arrives. He is led, by these delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium, or head-money, every farthing will be exhausted; he enters the temple, joins in the horrid din of its filthy and brutal uproar, comes out of it naked and penniless, and before three days are passed over his head, perishes for want, in the very precincts of the temple, where thousands are annually expended in the grossest sensualities! and the whole plan, for fifty miles round, in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.—Speech of J. S. Buckingham, Esq. before the Auxiliary Bible Society of Whitley, England.

### REVIVAL IN THE CHOCTAW NATION.

The revival of religion which is now in progress among the Choctaw Indians, appears to be more powerful and extensive in its influence, than any thing of the kind which has occurred among the heathen, in modern times, excepting perhaps the case of the South Sea Islanders. How seldom, even in those parts of our land most highly favoured with the influences of the Holy Spirit, do we find in a district containing only 20,000 persons, as many as three thousand at one time seeking earnestly the salvation of their souls! From the following extract of a letter addressed by the Rev. Mr. Williams, to the Rev. Mr. Andrews, of Pittsburgh, dated Aik-hunnah, October 17, it will be seen that this is the proportion in the Choctaw nation. It is equivalent to about one in four of the adult population.—N. Y. Obs.

Very great indeed has been the moral improvement of this people within one year past. Previous to this, scarcely "ten righteous" or praying Indians could be found among the 20,000 of the tribe. But now there are, without doubt, more than 2,000 who call upon the name of the Lord Jesus in prayer. We would not say that so many give evidence of piety; but we do say many more than this number have been induced from motives surely best known to God, to express by a significant act, their desire, and determination to seek the salvation of their souls. The course pursued by our Methodist brethren usually is,—after preaching, especially if there be any apparent excitement favourable to such a step, to invite such as—"wishing to go with the people of God to the good world above, are determined now to forsake their sins, and seek and serve the Lord Jesus Christ," to come forward and give their hands to the preacher. Those who do so have their names enrolled and are called "seekers." Our plan has been very similar. When it seems proper to the minister to do so, he sets apart a seat which is here called the "anxious seat," to which are invited all the awakened persons in the assembly, who have not previously occupied it. The number who have thus come forward cannot be much less than three thousand, and it is constantly increasing.

Although they are distinctly and solemnly warned not to trifle in this act, it is to be feared that quite a number have but very superficial views of human depravity. Still, it is re-



markable how few have relapsed, or conducted inconsistently with the profession of religious inquirers, considering the powerful temptations to which they are exposed among their heathen countrymen and relatives. We feel it to be our duty to proceed cautiously in admitting persons to the communion of the church: and I believe our Methodist brethren do not admit them, until after some months trial. We have however received about 50 Choctaws, and many more are candidates for admission at our communion season next month. I do not know how many are received into full fellowship with the Methodist church, but think there are more than 200.

When any one comes forward as a "seeker" or "inquirer," he is expected to leave off from that time all his former heathen practices and amusements, and to attend on the means of grace as far as possible. The consequence is, that in certain parts of the nation, those cruel, licentious, iniquitous practices, which have for ages been defiling and desolating the land, have given place to the gentle, pure, and saving influence of Gospel principles and practice. Heathen songs are exchanged for Zion's, by many hundreds of this dear people. The voice of prayer is heard as it were in almost every direction: I mean in those parts of the nation which have been most favoured with the special influences of the Spirit. Family worship and social prayer-meetings are very generally observed among the awakened—at least so far as my knowledge extends. The Sabbath has become a delight to many who till lately knew not its blessed return, or else counted it a burden. When there is no missionary to conduct worship for them on the Sabbath, some pious chief or head man, or other suitable person, goes forward in the duty, calling upon others present in rotation to pray, give a word of exhortation, &c. Frequently such meetings are continued three or four hours, by common consent.

Oh how highly have these people been favoured of God within a few months past! He has raised up for them able and pious chiefs—who, with the "National Committee" have enacted wholesome laws, which are strictly enforced as occasion requires; and he has now bestowed upon multitudes as above mentioned that unspeakable gift of the Spirit, which, the world combined, could not afford a solitary individual.

#### WESLEYAN MISSIONARY MEETING.

A meeting of the above Society recently took place at the Methodist Chapel, Balderton-gate. The following is a sketch of one of the Addresses made on the occasion.

Rev. Mr. Hopwood, of Nottingham, said it afforded him great pleasure to be present at the Meeting. In a Pagan land there is no fellowship, no communion. Their distinctions are unnatural, extending even to colour, how near or far they may approximate; there exists no feeling of friendship; the castes are distinct, and they will render them no aid, they will give no food to allay hunger; water to slake their thirst; and if drowning, they would not allow a rope to be thrown out to save.—Are not these unnatural distinctions? Is it not an object to annihilate such distinctions, to destroy such walls of partitions; that the copper colour, the black, and all other castes, should be united; that no distinction should remain but that of good and evil? If it be asked what more we mean to attempt, we answer much more! Contrast the Pagan institutions, the Pagan histories, with the Christian. Here are no human sacrifices, no immolation of children, nothing repulsive, but every thing valuable to bring them redemption. The Heathen are frail people, their prayers are addressed to images of wood, and stone idols, who have ears, and can not hear, eyes and cannot see, hands and cannot touch, gods that are a disgrace, as worshipping God. The next question will be the probability of success. We have been told of a Russian merchant who heard the fall of Varna, and doubting the fact, asked the Emperor of its truth; the Emperor immediately gave orders for him to be sent to Varna, there to witness it, observing, that he might then be satisfied, as "seeing is believing." If any doubted, let them go to Caucisford, where the Hottentots have hoisted the flag of religion upon the rampart of truth, and they will return "seeing is believing," and if this voyage be not far enough, and they will go to Botany Bay, there they will find that "seeing is believing." It is not the quantity of good, it is the endeavour to do all we can that is in our duty. Some children, we are told, were playing together, and one fell into the pond; the brother instantly jumped in and saved his life; they took him home, and the father called them together and said, well, James, what did you do when your brother fell into the pond? Why, papa, I jumped in, and got him out. Well John, what did you do? I carried his hat, papa. And what, Mary, did you do? Why, I stayed and cried, papa. So you see that all can do something. At a Missionary Meeting in the county of Lancaster, two persons came to attend the meeting, on leaving the chapel, one of them asked the other what he gave to the plate; he said he didn't know, for that he was so affected with the statements he had heard, that when the plate came round he gave purse and all. Not so the little boy who attended with his father, when the amount collected was announced at 1s. and one penny. Ah! father, said the lad, there you see how particular they are they tell every body of my penny that I gave!—We are told of a sun dial being erected for the purpose of informing the people what the time was, and many came, but every one was surprised at the motto, "Go about your business." So we say, go about your business, that business, the duty of supporting the Missionary Meeting, and when the collectors come round, do as the sun dial, give the whole they want and then they'll go about their business.

#### GENESEE BAPTIST ASSOCIATION.

We perceive by the minutes of this body, that its late session was held at Warsaw, on the

1st and 2d days of last month. Samuel Jones was chosen Moderator, and David Bernard, Clerk. Elder Barrell preached the introductory sermon from Acts viii, 35. There are 22 churches, 14 ordained ministers, and 1220 members in this body. Sixty five were baptized last year, and 78 received by letter. The 1st and 2d churches in Le Roy, and the church in Pembroke, have been visited with refreshings; mercy drops have also fallen on a few others. The association recommend the raising of 18 cents on each member, as proposed by the Convention, to which they have become auxiliary.—*Bap. Register.*

**KETOCTON ASSOCIATION.**—We have been favoured with a copy of the Minutes of this Association, from which we learn that the Association held its annual meeting at Zion Meeting house, Frederick Co. on the 13th, 14th and 15th of August, 1829. The introductory sermon was delivered by Elder Gilmore, from Romans xiv, 17. Elder Gilmore was chosen Moderator, and Elder Thomas Back, Jr. Clerk. This association comprises 19 churches, containing 1581 members.—Additions the past year by baptism 92. Ordained ministers 8, and two licentiates. The Association passed a resolution in favor of temperance, recommended to all the brethren the total abstinence system in regard to ardent spirits. The Circular Letter, written by Elder Joseph Baker, is on the Christian duties of faithfulness and prayer. The next Association to be held at Upperville, Loudoun Co. on the Thursday before the 2d Lord's day in August 1830.—*Religious Herald.*

#### THE CUMBERLAND BAPTIST ASSOCIATION.

Held Their eighteenth anniversary October 7th 5th in Freeport, Maine. The introductory sermon was preached by the Rev. A. King, of North Yarmouth, from 1 Peter, ii. 9. Rev. R. Starr presided, and Rev. A. King, with the Rev. E. Thresher, and Bro. W. R. Stockbridge officiated as Clerks. There are in this Association, 12 churches, ten ordained ministers, two unordained, and 1122 communicants. But 24 were added by baptism in the last year. Brethren Starr, and Seaver, were appointed delegates to the State Convention. Resolutions were passed to observe the first day of January as a day of prayer—recommending the Bible, Sabbath School, Tract, and Missionary Societies—approving the great resolution of the American Bible Society, to supply every family in the United States with the Bible, and urging the churches to a cheerful co-operation in the object. It is stated that the session was one, in which much Christian feeling was apparent. We hope it will be followed by revivals in the churches.

The next Session is to be held at New Gloucester, the last Wednesday in August.—The Rev. Silas Stearns is to preach the introductory Sermon. The Rev. E. Thresher, to write the Circular, and Bro. Bayley the Corresponding Letter.—*Ch. Watch.*

**Baptist Sabbath Schools in Vermont.**—A Society was formed at Shaftsbury, Oct. 29, called the Vermont Baptist Sabbath School Union; which resolved to establish two depositories, one at Windsor, and one at Brandon. It was also resolved to issue shares of \$5 each, one half returnable to the subscribers in books at cost, and the other to be appropriated to the purchase of books to be kept as a permanent depository. Agents were also appointed to form new schools, to regulate and increase the number of scholars in those already formed, and as much as possible forward the cause of Sabbath School instruction in the several counties to which they belong.—*Vt. Tel. abr.*

#### TEMPERANCE ACROSS THE WATER.

The following notice, from a Glasgow paper, will be interesting to all the friends of Temperance. It is known that a member of the Executive Committee of the American Temperance Society, some time ago, forwarded the reports of that useful society to a distinguished gentleman in Glasgow; and it appears that the subject is exciting interest. Every one must be struck with the perspicuity with which this respectable magistrate has exhibited the fundamental principles of the Temperance reformation, and the decided manner in which he has called upon the wealthier classes to renounce the entire use of intoxicating liquor. His reference to the progress of temperance in America must be gratifying to every sober citizen. His information respected the state of things a year ago. What would be his astonishment at seeing for himself the wonderful extension of temperance principles which the present year has disclosed! The fact which he has stated respecting the Quakers in London is strongly corroborative of the statements which have been made in this country respecting the deleterious influence of even moderate drinking upon human health and life. The plan of the Glasgow police is strongly recommended for universal adoption. Let it be established by law, that every drunkard taken up by the watch shall have his head shaved, and we should at once see a great run of business to the wig makers, or a very great diminution of those disgusting spectacles, with which our streets are now defiled.—*N. Y. Observer.*

**TEMPERANCE SOCIETIES.**—Last week a lecture was delivered in Dr. Dick's lecture room, Glasgow, by John Dunlop, Esq. one of the justices of the peace for Renfrewshire, with a view to the formation of a Temperance Society. He stated that he had communicated on the subject with many members of the learned professions and lay gentlemen, who all agreed in the utility of the intended proceeding. At Stirling, a committee consisting of five clergymen, a medical man, and a number of lay gentlemen, had been appointed for gaining information. Dr. Edgar, Professor of Divinity in the Belfast College, had lately published a treatise on intemperance, and two Temper-

ance Societies had been established in Ireland.

He stated that one half of the Quakers in London, attained to the age of forty-seven years. Of the whole community, it was calculated that only one in forty arrived at eighty, while amongst the Quakers one in ten reached that age. He observed that nothing but a complete abstinence from inebriating liquor would produce the desired effect, and he feared this could not be accomplished, as long as the upper classes continued the profuse use of wines, &c.

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog shops were reduced to two. In Belchertown, in 1824, 8,056 gallons of spirits were consumed; by the exertions of a Temperance Society, the consumption, in 1828, was reduced to 2,037. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c.; and also recommended a change in the day of paying wages, from Saturday to some other day in the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort; and proposed that all persons desirous of entering a Temperance Society should meet again for its formation. The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of toppers, when found in a senseless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.

#### THE LITTLE ROSINA, OR PIETY IN ITS SIMPLICITY.

The following story, from the appendix to the history of the Regenerate, written by the Rev. Christian Gerber, and published at Dresden a century since, presents so fine an example of the loveliness of piety in childhood, that we have translated it from the German for the benefit of our young readers.

The little Rosina was the only child of very poor, but pious parents. The father lived as a day laborer at Nickmen, in the parish of Lockwitz, in Dresden. His property consisted of a small house, and he earned with his own hands from day to day and from week to week, enough to furnish food and clothing for himself and his family. But his hands were accustomed not only to labour, but to fold themselves in prayer. He prayed often and from the heart with his family, for he was pious.—This good father was thirty years old when God brought him to a sick bed, from which he never arose. The sickness lasted some weeks. The minister, Mr. Geber, visited him often in his last days, to console and strengthen him. The consolation, however, was less needed by him than by his wife; for he was calm and submissive to God, but the wife was to be parted from her dear husband and provider; and there was neither money nor bread in the house, except what what some compassionate persons had sent. In this time of affliction, the little daughter of the day laborer, then not eight years old, was a comfort to her poor parents. When the minister was away, the child remained seated by the bed of her father, sang hymns for him, and offered prayers which she had learnt from her pastor, or at school.

The father died. The widow mourned much for her pious, industrious husband, and wept often. The little girl constantly consoled her mother, when she saw her weep, with appropriate words from the Holy Scriptures, which she had heard at school, or with verses from pious hymns, or she said to her anxious mother, "Dear mother, weep not, we had better pray and work; when I come out of school, I will weave straw for hats, God will not forsake us."

Thus passed nearly a year after the father's death. The widow with her child kept her frugal house, and by the blessing of God, they suffered no want. The little girl went diligently to school; after school, with equal diligence, she wove straw for hats; her only plaything was a hen which she had raised from a chicken, and had fed with crumbs of bread. One day in harvest time, the mother went to a farmer in the nearest village, in order to help him with his harvest, but the little girl went as usual to school, and when she came home, seated herself before the door of the house to weave straw. A neighbor's child of twelve years passed by, a very wild child, and tried to compel Rosina to play with her, against her will. The little pious orphan refused. Upon this the neighbor's girl became angry, and being strong, threw her upon the ground, and knelt upon her body, till the child cried out from pain. When the mother came home at night from her work, the child complained to her of what had happened. The mother, however, supposed that she had not suffered much hurt, and went with her to bed. In the morning the child complained of pain in her body, could not raise herself, and even by medicine prescribed by a good physician at Dresden, her pains were not alleviated but only increased. The child now asked her mother to send for the minister, that he might pray with her as with her father, for she should die.—The mother said, "My dear child, whom should I then have? You are still my consolation. Indeed you will not die!" The child answered, "Dear mother! God must be your consolation, trust in him. Do you not know how we sing, 'Because thou art my God and comforter, thou wilt not forsake thy child'—Let me send for the minister."

The mother complied with the child's request, and the minister came. The poor or-

phan showed great joy at his presence, prayed very fervently, and gave the minister to understand that she had a constant desire after heaven. The mother asked her, "dear child, why do you wish to die, you are yet so young?"—The child answered, "it is better to be in heaven; there I shall be with my dear Lord Jesus, and you will follow me; meanwhile I shall praise with my father, my dear God, and the Lord Jesus. Do not weep for me."

Her sickness continued for nine days. The minister, Mr. Gerber, and his son, during this time, often visited the happy child. Yes, truly happy, even on her bed of pain; for they found her always praying; and in the midst of very severe pains, patient and quiet as a lamb.—The day before her death, she said to her mother, "The minister has so often visited me and prayed with me, and you have nothing that you can give him, ah, give him my hen when I am dead, and I beg him that he would take it kindly."

On the ninth and last day of her sickness, some Christian neighbors were with her. She asked that this hymn might be sung, beginning "How beautifully shines the morning star," and when the hymn was almost ended, the child softly and sweetly fell asleep.

Happy child! Would my heart were as thy heart, so true, so without deceit! Would that my end might be as thy end! Of such souls it is said; "These are virgins, and they follow the Lamb, whithersoever he goeth."

Communicated for the Christian Secretary.

#### WHAT DIRECT EVIDENCE HAVE WE, THAT BAPTISM IS A PREREQUISITE FOR THE LORD'S SUPPER?

The first direct evidence is the Commission of the Lord Jesus Christ to his disciples, Matt. 28, 19-20. "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; &c. Here the order in which they were to proceed was first to teach, that is, disciple them; next baptize them; and then teach them to observe all things that Christ had commanded. One of his commands was the observance of the Lord's Supper: "This do in remembrance of me." But unless the apostles deviated from the divine direction their hearers knew nothing of it till after their baptism. And hence baptism necessarily must have preceded the other ordinance.

The second direct evidence is the tradition of the Apostles. They loved their glorious Master too well, and had too high an opinion of his wisdom, to dare, in that age, to differ from his prescribed rules, or venture an emendation of his laws. On the day of pentecost, in the primitive Church at Jerusalem, Peter exhorted the anxious enquirers, not to repent and come to the communion, but "repent and be baptized." Hence the disciples first obtained evidence of conversion, "they gladly received his word," then administered baptism, next added them to the Church, and afterwards, in the enjoyment of fellowship and a steadfast continuance in the Apostles doctrine, received them to the communion table, "the breaking of bread." Acts ii. 41-42. The various accounts of conversions and baptisms till the close of the canon of scripture, confirms the same. When they believed they were commanded to be baptized and nothing immediately is said of the Lord's Supper. See Acts 8, 12, 32-9. 18-10. 47-48. 16, 14, 15, 33, 34-19, 8-22, 16. Subsequent to the organization of churches composed of baptized believers, instruction was given them concerning the Lord's Supper. See Acts 20, 7. 1 Cor. 11, 20-34. As we have, therefore, both precept and example upon this subject, and no instance on record of any deviation, the evidence is as clear as from the nature of the case we can expect, that baptism was established by Christ and considered by the Apostles a prerequisite to the communion.

There are some inferential evidences of the same order in these administrations. First the testimony of many of the ancient fathers. The writings of Justin Martyr, Jerome, Austin, Bede, Bonaventura, &c. prove, (it appears,) that in their days baptism was considered a prerequisite to the communion of the Lord's Supper. Another evidence of this kind is the universal practice of the Christian church at the present time. There is, perhaps, no sentiment, in which all denominations of Christians, who believe in the administration of the ordinances at all, are more entirely agreed, than that baptism, in some form, should precede the communion. In all the ecclesiastical councils of antiquity, I cannot discover that this subject was ever agitated. The universal concurrence of all denominations, in all ages, in this particular, can only be accounted for by admitting the fact, that the practice was so handed down from the Apostles; and this is among the few things wherein the Roman Hierarchy have not subverted the order, or marred the beauty of the primitive church. Had the anti-Christian church have introduced an innovation in this particular, the true bride of the Lamb, when she fled into the wilderness, would have carried with her the primitive practice, and on her egression from her secrecy, in the 16th century, this disagreement would have appeared. But as no such disagreement has ever come to light, the inference appears to me unanswerable, that the order usually observed in the administration of these ordinances, is Apostolical. I. K.

Very successful excavations were made at Rome, by Viscount Chateaubriand just before his departure. Five sarcophagi, one ornamented with a very fine bas-relief, and the others with busts of the deceased; large pieces of leaden water-pipes, the lower part of a full length robed statue, the torso of a statue in a sitting posture, and some fragments of rich architecture were discovered.

#### CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 5, 1829.

#### UNION OF LABOUR WITH USEFUL STUDY.

The last quarterly Register and Journal of the American Education Society, contains an interesting Discourse, by the Rev. E. Cornelius, on the union of Labour with useful study. As our literary and theological Seminaries are increasing, and assuming a greater degree of importance, and assuming the most improved plan of instruction, and their general management, will doubtless receive that attention, which the magnitude of the subject demands.

When it is recollected that many of the young men who enter our Seminaries, have passed their years of minority in various laborious occupations of life; and exchange physical exertions for mental, and a life of activity, for one of a sedentary nature, it is not surprising, that we have witnessed the case of many, who from the enjoyment of uninterrupted health, have become diseased; and in a few years, have been unable to pursue their various vocations; and not a few have sunk under ailments, which were induced by poring over the midnight lamp, and passing hours in study, which should have been devoted to repose, or exercise. These remarks apply more particularly to those who minister at the altar. As many of these have entered upon their studies at a period of life, when a change in their pursuits has a greater effect upon their health, than when they are younger;—and likewise that some are the beneficiaries of Education Societies, who are anxious to improve all their time so as to make the greatest proficiency; it is an object of no small importance, especially to the Christian community, that their constitutions may remain unimpaired, while yet they are acquiring that knowledge, which is calculated to make them useful in after years.

The author of the Discourse to which we have alluded, adduces testimonials from various Seminaries of learning, which go to prove the position, that manual labour, say three or four hours each day, does not prevent improvement in their studies; and that this course is conducive to health. In a succeeding article in the same Journal, certificates from a large number of the Principals of Seminaries are given, which serve to establish the foregoing position; and likewise, that at some places of instruction, the students have been able, by the daily labour of three or four hours, nearly to defray the expenses of their education. Could this plan of daily labour become as nearly universal, as the circumstances of the case will admit, many churches which are now destitute of Pastors, might soon be supplied.

Education Societies, which have not the means to give instruction to all those who apply, would soon be able to receive all such beneficiaries, as would be desirable; and when they come from the seats of learning, would be prepared to enter their field of labour, with greater promise of health, and of usefulness, than heretofore.

The writer of this Discourse, and the compilers of the Journal, have done a service to community, in thus placing before them, such full evidence of the practicability and utility of the plans of instruction there given.

The Rev. Gustavus F. Davis baptised ten persons at Meriden on Thursday last, making sixty-four, who have united with the Baptist Church since the revival commenced. We learn that the good work there progresses.

#### THE ANTI-UNIVERSALIST.

This periodical is now temporarily suspended. It is to commence on the first Wednesday of January next. Its editor being alone in his enterprise, finds it difficult for him to sustain his publication on a pecuniary point of view. The present efforts in the cause of Universalism render it highly desirable, that a periodical devoted specially to the object of looking after it, should be sustained. Such a publication is the Anti-Universalist. It is published in Boston, once a fortnight, at \$1 per annum in advance. Its small price, its object, and, under the present state of things, the necessity of a publication of the kind, would, we should suppose, induce the public to come forward at this juncture, and place it on a permanent foundation.

To all the Universalist periodicals in this country, there are, it is said, 16,000 subscribers. When we consider the baneful influence which these papers are exerting on the morals of the community, and the fearful hazard to which they are subjecting the souls of so many of our fellow citizens, we can but wish something may be done to stay this moral and spiritual plague. The circulation of the Anti-Universalist in those parts of this state infected with Universalism, is very desirable. Where this paper has had a circulation it has been highly spoken of, as being well adapted to answer the purposes for which it is intended—the exposure of error, and the vindication of truth.

#### NOTICE.

THE Tolland County Temperance Society will hold their next meeting at Ellington, on Tuesday the 15th day of December instant, at 12 o'clock.—The delegates from the different auxiliaries are especially requested to make accurate returns of the number of members: both male and female in their respective societies to the Secretary of the county Society. Gentlemen from other counties have been invited to attend and address the meeting, and the friends of temperance in the County are expected to give interest to the occasion by their general and punctual attendance.

JOHN H. BROCKWAY, Sec'y.

Ellington, Dec. 3.

From the Christian Advocate and Journal.

Good advice.—The Rev. Dr. Blythe, of Kentucky, in a communication in the Western Luminary, gives the following excellent caution to polemical theologians: "It is true," says he, "I am a polemical theologian, and greatly prefer this form of church Presbyterians, and greatly prefer this form of church government." But "many of those to whom I address myself are not Presbyterians. You contend that each church has in her bosom all the elements of government. I have no blood drawing controversy with you about this matter. But I would advise, that as fellow pilgrims through the same infested desert, we do not, by our clamorous, when governments, rouse the wild beasts against us, when we might pass more safely & more happily in friendship and quietness."



## POLITICAL.

## PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XIII.

There is but a single treaty more in this long chain of negotiations. It was executed on the 29th of February, 1819, by John C. Calhoun, then Secretary of War, for the United States, and by twelve Cherokee commissioners. It may be called

*The Fourth Treaty of Washington; or the sixteenth and last National Compact between the United States and the Cherokees.*

The preamble states, that "the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi," and that they are desirous to commence those measures which the deem necessary to the civilization and preservation of their nation; they, therefore, offer to cede to the United States a tract of country at least as extensive as the United States will be entitled to, according to the provisions of the preceding treaty.

Art. 1. The Cherokee nation cedes to the United States, all its lands, lying north and east of the following line: (By this boundary considerable tracts of land were ceded, which fell under the jurisdiction of Alabama, Tennessee, and Georgia.) There was a reservation of abt. 10,000 acres lying without the new boundary, for a school fund for the Cherokees.

The cession in this article to be in full satisfaction for the lands on the Arkansas, given by the United States, in the preceding treaty.

Art. 2. The United States to pay for improvements on the ceded territory; and to allow a reservation of 640 acres to each head of a family, who wishes to remain and become a citizen of the United States.

Art. 3. A reservation of 640 acres to each of 25 persons mentioned by name, "all of whom are believed to be persons of industry, and capable of managing their property with discretion." There were also eight other reservations designated.

Art. 4. The same manner as the public lands of the United States, and the proceeds vested by the President of the States; the annual income to be applied "to diffuse the benefits of education among the Cherokee Nation on this side of the Mississippi."

Art. 5. Boundaries to be run as prescribed in former treaties. Intruders from the white settlements to be removed by the United States, and proceeded against according to law of Congress, which was enacted March 30, 1802.

Art. 6. Two thirds of the annuities to the Cherokees on the east, and one third to those on the west of the Mississippi.

Art. 7. The citizens of the United States not to enter upon the ceded lands before January 1, 1820.

Art. 8. This treaty to be binding when ratified. The treaty was ratified by President Monroe and the Senate.

The preamble of this last treaty admits that the Cherokees, as a body, wished to remain on their ancient territory, with a view to their national preservation. The treaty was, therefore, avowedly made with the same view. This is perfectly manifest from the words of the document; and I feel warranted in saying that the Cherokee chiefs, (who consented to the cessations of the first article with great reluctance,) were positively and solemnly assured, that the government of the United States did not intend to ask them to sell any more land.

This is implied, indeed, in the preamble, which, after recognising the desire of the Cherokees to remain and become civilized, adds, in effect that the cession now made was so extensive, as not to require any future cession.

To about forty individuals specific reservations are made by the third article, on the alleged ground, that they were "persons of industry capable of managing their property with discretion." A very small portion of the Cherokee population resided upon the land ceded; yet from this small portion, (excluding also, those who wish to emigrate from the ceded district to the Arkansas,) about forty heads of families were selected, ten years ago, as possessing the character above described. It is incontrovertible that the Cherokee nation has been improving to the present day.

The number of industrious persons has been greatly increased, as could easily be shown by an induction of particulars, if my limits would allow. The words of the treaty are, not more plain, therefore, nor its principles more just, than its spirit is humane and benevolent.

The fourth article looks directly at the permanent residence of the Cherokees on the territory of their fathers. The lands reserved for a school fund have not yet been sold; but, when the treaty was signed, it was supposed they would sell for a great sum of money. Similar lands, not far distant, had been sold by the United States at auction, a year or two before, at very great prices. The principal tract reserved lies on the Tennessee, and, as was thought, would produce so large a capital, that the interest would afford the means of education to all the children of the Cherokees. What is to be done with this sum? The treaty says the President of the United States shall vest it as a permanent fund; and that the annual income is to be applied "to diffuse the benefits of education among the Cherokee nation on this side of the Mississippi." Here is a permanent fund for a specific object; and that object implies the permanent existence of the Cherokee nation eastward of the Mississippi.

But the provision of the fifth article is more remarkable still. It would seem as if every contrivance was used, which ingenuity could devise, for the purpose of binding the faith and constancy of the United States to a just and honorable course with the Cherokees. The integrity of territory had been guaranteed by treaty. Rigorous laws had been enacted for the punishment of intruders. These laws had been executed. But the time might come when those laws should be repealed; and when Congress should, by a feeble system of legislation, leave the Cherokees defenceless. In order to guard against this species of bad faith, a stipulation is here inserted, by which a certain law of the United States, so far as it relates to the intrusion of whites upon Indian lands, is made a part of the treaty. This law, therefore, as it respects the Cherokees, cannot be repealed by Congress. It is to be considered in just the same light, as if all those parts of it, which relate to intruders, had been literally copied into the treaty. Let us look then at some of its provisions.

By the law of March 30, 1802, it is enacted, (sec. 2,) that if "any citizen of the United States shall cross over, or go within the boundary line, between the United States, and the Indians, to hunt, or to destroy the game; or shall drive horses, or cattle, to range on any lands allotted or secured, by treaty with the United States, to any Indian tribe, he shall forfeit a sum, not exceeding \$100, or be imprisoned not exceeding six months."

By section fifth, it is enacted, "that if any citizen shall make a settlement on any lands belonging or secured, or intended, by treaty with the United States, to any Indian tribe, or shall survey, or attempt to survey, such lands, or designate any of the boundaries by marking trees, or otherwise, such offender shall forfeit a sum not exceeding \$100, and suffer imprisonment not exceeding twelve months." In the same section, the President is armed with full power to take such measures, and to employ such military force, as he shall judge necessary to remove from Indian lands any person who should attempt to make a settlement thereon.

There are other provisions in the act all tending to the protection of the Indians, and to the preservation of their territory inviolate. This general law is now in force, in regard to all the Indians, whose land is secured to them by treaty; and in regard to the Cherokees, let me say again, Congress cannot repeal it; for it is incorporated into a solemn national compact, which cannot be altered, or annulled, without the consent of both parties.

Within a few months past, a train of surveyors, professing to act under the authority of Georgia, have made an irruption into the Cherokee nation, to the great annoyance and alarm of the peaceful inhabitants. These agents of Georgia, have not only attempted to survey, but have actually surveyed, what they call an old Creek boundary, which they have doubtless designed by marking trees and otherwise. Thus they have done the very thing which is forbidden by the fifth section above quoted, under a penalty of \$100, and twelve months imprisonment. Even if the people of Georgia were right, as to the Creek boundary, they are not the proper persons to ascertain the fact. Several treaties between the United States and the Cherokees provide, that boundaries shall be ascertained, by commissioners appointed by the United States, accompanied by commissioners appointed by the Cherokee nation. Can any good reason be assigned, then, why the President should not direct a prosecution to be commenced against these offenders, who have trampled on a law, which is of vital importance to sustain the plighted faith of the nation?

It is said that the United States can make no treaty with Indians lying within the limits of a state; that is, within the limits of what appears by the map, to be one of the U. States. I leave it to make a distinction between a state, and the map of a state; not stating yet, it proved, that the engraver of a map has the power of dismembering a whole people, and delivering their property into the hands of others. What did the men who formed the federal constitution, think of the extent of the treaty making power? This is, I think, a pertinent question, and admits of a decisive answer. In the first law of Congress, on the subject of intercourse with the Indians, which was enacted under our present form of government, the fourth section reads as follows:—

"That no sale of lands made by any Indians, or any nation of Indians, within the United States, shall be valid to any person or persons, or to any state, whether having the right of pre-emption to such lands or not, unless the same shall be made and duly executed at some public treaty, held under the authority of the United States." [Judge Story's edition of United States Laws, p. 109.]

This act was approved, July 22, 1790; only sixteen days before the execution of the Creek treaty, in the city of New-York, which was described in my fourth number. The leading members of Congress had been leading members of the Convention, that formed the federal constitution. Their exposition of that instrument will not be controverted by any considerate writer, or speaker; and their decision, in the section just quoted, is as positive and peremptory, as can well be imagined. The same provision was continued in subsequent laws, and is found in the law of March 30, 1802, in these words:—

"And be it further enacted, That no purchase grant, lease, or other conveyance of lands, or of any title or claim thereto, from any Indian, or nation, or tribe of Indians, within the bounds of the United States, shall be of any validity, in law or equity, unless the same be made by treaty or convention, entered into pursuant to the constitution; and it shall be a misdemeanor in any person, not employed under the authority of the United States, to negotiate such treaty or convention, directly or indirectly, or treat with any such Indian nation, or tribe of Indians, for the title or purchase of any lands by them held or claimed; punishable by fine, not exceeding one thousand dollars, and imprisonment not exceeding twelve months."

Then follows a proviso, that an agent from a state may be present, and propose terms, when commissioners of the United States are treating with the Indians.

In accordance with the constitution, and with the express provisions of these rational laws, it has been the universal practice to obtain cessions of Indian lands through the medium of treaties, made under the authority of the United States. No fewer than nine of these treaties have been duly formed and ratified, in regard to small reservations of Indian territory, in the single state of New-York. That great and powerful state has never yet complained that its rights, as a sovereign and independent state, are in any way endangered or abridged, by a faithful adherence to the letter and spirit of the federal constitution.

Thus, Messrs. Editors, I have gone through the list of treaties which our country has made with the Cherokees, and which have received the highest sanction of the legislative and executive branches of our government; and which, no doubt will receive the sanction of the judiciary, whenever regularly brought before it. The judges of the supreme court of the United States are bound by treaties to the Indians. Mr. Justice Johnson said, nineteen years ago, (6 Cranch, p. 147,) "numerous treaties formed with them, (the Indians,) acknowledge them to be an independent people; and the uniform practice of acknowledging their right of soil, and restraining all persons from encroaching upon their territory, makes it unnecessary to insist upon their right of soil." Chief Justice Marshall said, that the Indian title "is certainly to be respected by all courts, until it be legitimately extinguished." This is enough for the perfect defence of the Cherokees, till they voluntarily surrender their country; then they are the only way by which their title can be legitimately extinguished, so long as treaties are the supreme law of the land.

WILLIAM PENN.

From the N. Y. Daily Advertiser.

LATEST FROM ENGLAND.

By the packet ship Brighton, Captain Sebo, which arrived at this port yesterday from London, we have received our London papers to the evening of October 31st inclusive.

The London Times contains the "Separate Act" of the treaty between the Russian and Turks, relating to the re-enactment of the Treaty of Ackerman respecting the Principality of Moldavia and Wallachia. The Hospodars, by this act, are to hold their office for life, independent of the Porte. The Porte surrenders the country on the left bank of the Danube, fortresses, &c. The Turkish government are to relinquish all contribution in corn, cattle, &c. and to receive in lieu thereof such a sum in money as may be determined hereafter. The tribute is not to commence until two years after the Russians shall have evacuated the provinces.

A conspiracy had been discovered in the country of Cork for the murder of several magistrates; and a number of persons concerned in it had been convicted, and sentenced to death. It is described as having been of a cold-blooded, and most flagitious character.

It is stated in the French papers, that the pecuniary aid sent by the French government to Greece, under the former ministry, have been stopped since the late change in the cabinet; and that Prince Soutzo and M. Eynard of Geneva, the great friends of Greece have endeavoured to have them renewed, but without success; and that the latter, despairing of his principal object, had offered to advance the subsidy required, from his own private funds, if the French government would furnish a King's vessel to convey it to Greece. The answer to this proposition had not been received.

The Sultan has ratified the treaty of Adrianople, and sent to St. Petersburg an ambassador and presents.

The conduct of the Russian commander-in-chief, with the Turkish government and population is deserving of great praise. The strictest discipline prevails among his troops; he has proposed soldiers at the doors of mosques, in order that the Mussulmans may freely fulfil their religious duty. He takes care that the harvest should not be in the least damaged. The Pacha remains in his palace, and continues administering the affairs of the Turks.

General Muftic had a private audience with the Sultan on the 8th of October. After a conversation of 15 minutes, the Secretary of the Sultan presented the General with a snuff box enriched with very valuable diamonds.

The German Journals state that the story of M. Rothschild being about to purchase Jerusalem for the Jews, and of the Porte availing itself of the sum to be paid by him towards the liquidation of the indemnity payable to Russia, is a mere fabulous story.

Major Jonathan Harris, who died a few days ago, at Alexandria, N. C. was proprietor of a gold mine which bears his name, and which is said to be more productive and valuable than any other in the world.—N. Y. Daily Advertiser.

The Journal of Commerce mentions, that some malicious person, on Tuesday, addressed anonymous letters, through the Post Office, to President of Banks and Merchants, ostensibly to put them on their guard respecting two houses, said by the bueller to be on the point of falling.—ib

Growth of Cincinnati.—In 1802, when Cincinnati was incorporated, it contained only about 100 inhabitants; the population now amounts to above 25,000, of which 5,000 have been added within the last three years. The number of steamboat arrivals from the 1st of March last, up to the 1st of November, was 803;—and about one third that number of keel and flat boats arrived in the same period.

The Philadelphia Chronicle informs us, that the Anacostia, which is exhibited in that city, has cast its old skin, and now appears in a new one of great brilliancy.

An old inhabitant of New Haven states, that from the conclusion of the revolutionary war in 1783, to the present time, not a man, woman, or child, has been lost by drowning, on the passage between that city and New York, in any of the packets or steam boats.

The Baptist Meeting House, in Washington street, Alexandria, District of Columbia, was totally destroyed by fire, on Saturday morning last.

There was a violent thunder storm at Philadelphia on Monday evening.

CONSTANTINOPLE, Oct. 7.—The Greeks keep within the bounds of the most prudent reserve, and none of them took a share in the tumult excited by the Ottoman populace. Executions have continued since a conspiracy plotted by the Janissaries was discovered. The government constantly pursues them, the one of the plot is in its hands which has no ramifications out of the city.

Inundation in Switzerland.—A terrible inundation happened in Switzerland the latter part of September, which almost entirely ruined the villages of Minox and Calanca, where the Mino and the Calanca, swelled by the torrents, caused dreadful ravages. Grono was almost wholly destroyed. At Rogorode a river now flows in the place where a few days before the church of St. Sebastian and many fine habitations stood. At Cauceo the waters threatened to swallow up every thing. The clergyman, with his parishioners assembled in the church, had gave up all hopes of escape, and recited the prayers for the dead; however, only one young man was drowned. On the 30th of September the waters again threatened the communications between Core and St. Gallen, on the frontiers of the Grisons, but the efforts of the inhabitants of Rogatz still kept them within bounds.

Stage Accident.—A dangerous and somewhat disastrous stage accident occurred at Royaton on the morning of the 7th inst. to the Boston and Burlington line, on its passage to Hanover. About 4 o'clock in the morning, and about one mile distant from Royaton Village, the horses took fright and precipitated the coach down a descent of 50 or 60 feet. Of the five passengers, Hans John W. Daus, of Canot, was seriously, if not dangerously injured, having three ribs broken; a Miss Porter of Hanover, was severely bruised. The other passengers and the driver escaped without material injury. The horse was unhurt, the forewheels seem agitated, and the body.

The extensive Mills belonging to Anthony Taylor, Esq. at Hulmeville, Bucks county, Pennsylvania, were destroyed by fire on Saturday night last. Loss estimated at \$15,000.

In Haverhill, recently, an itinerant man turned his wagon suddenly on one side of the road to run over a dog, and nearly killed the unoffending animal. On the next day he fell out of his wagon and both wheels passed over his body, which hurt him almost as much as he did the dog.—How much sympathy his case excites.

Sam Patch's Last Leap.—The fool-hardy Patch, has at last paid the forfeit of his unexampled temerity. In a letter from Rochester, dated, Nov. 13th, published in the N. Y. Advertiser, the writer says "Sam Patch is no more." He met his last leap from a scaffold erected on the brink of the falls, this afternoon! The staging was elevated twenty-five feet. He sprang fearlessly from it, and descended about one third of the distance, as handsomely as ever he did. He then evidently began to drop, his arms were extended, and his legs separated; and in this condition he struck the water and sunk forever! It was a fearful leap, and fearfully has it terminated. The prevailing opinion is that he became frightened, and reached the water. He had drunk freely in the morning, but was not apparently more overcome than he was on Friday last. It was truly a solemn scene, where so many thousands were witnesses to immolation, which had its origin only in an effort to satisfy the craving appetite of human curiosity. Sam's last request, as I understand, was that the funds collected, should be sent to his mother, if his adventure should terminate fatally. His body has not yet been found. The heaves of the Genesee Falls, down which he jumped, is 100 feet. The staging was 25 feet above the falls; the distance which he descended was therefore 125 feet."

The Rochester paper of the next morning, estimates the whole distance at 120 feet. It adds, "Sam apparently lost his balance—struck the water in a side long manner—and disappeared to rise no more! Such a shocking result had a strong effect on the immense crowd. After waiting in breathless anxiety for some time, the multitude dispersed with feelings which can be better imagined than described. The corpse is not yet found."

## DEATH OF JUDGE WASHINGTON.

This eminent and upright Judge died in Philadelphia, on the 26th ult. aged 71.

On Saturday morning Mrs. Washington, who has been in ill health for several years, left this city in a carriage, to return home. In the afternoon of the same day her friends were surprised and shocked by the intelligence of her death. She had reached the neighbourhood of Darby, where she was attacked, as we are informed, by apoplexy, and soon breathed her last. Her remains have been brought to this city.—Phil. Chron.

NORFOLK, Nov. 21.—We are sorry to understand, that on the 19th of stages between Suffolk and Winton was run away with yesterday by the horses, and that the driver was killed. Two of the horses were also missing, we did not understand whether there were passengers in the stage or not.

SUICIDE.—Mr. George Ritter, of Burlington, (Ontario county,) Constable and Collector of the town, and Deputy Sheriff of the county, put a period to his life by cutting his throat, on the 23d ult. No cause is assigned for this deed of rashness.

From the Norfolk Beacon.

We have been favoured with the following extract of a letter from Martha Cheeseman, one of the emigrants who went out in the ship Norfolk, to her father in this place, Philip Ruffin, dated

MONROVIA, (Africa,) Sept. 4, 1829.

Dear Father,—I take this opportunity of writing these few lines, hoping that they will find you and all friends as we and all our friends are at present, in the full enjoyment of health. All the family, except Joseph, have been a little sick—but he has always been well, and all the rest of our Norfolk friends, who came out with us, are well and hearty; well pleased with the country, and have not the least desire to return. We feel a great deal of anxiety about you and all that we left behind, and hope that you will let us hear from you as often as you can. We feel anxious to know about your situation, as you are growing old and infirm, and we have much anxiety about you and our dear relations, and would be perfectly satisfied if we could enjoy your company. But when we reflect on the goodness of God, and that he takes care of his people, it gives us consolation. I am unable to give you a full description of the country, as I have been only five miles from home, and that was when I went to Stockton. I am pleased with all I have seen. We are now in the full enjoyment of freedom. I have been to two weddings, and had the pleasure of making the cakes for both. The last one was Dr. Cary's daughter, which was a very extensive one; and there were three tables, and from thirty to forty sat down to each, which brought to my mind the enjoyment we often had together at Norfolk. I cannot express my feelings towards you all; but hope, if it does not please God that we shall meet in this world, we shall in a better. With my love to all our friends, I remain your affectionate daughter,

MARtha CHEESEMAN.

Steam Carriages on Rail Roads.—A few months ago, a premium of £200 was offered by the Directors of the Liverpool and Manchester Railway Company, for the locomotive carriage of the best construction, and combining in the highest degree the advantages of velocity and draught. The experiments to ascertain the merits of the different carriages entered for the prize were made early in October. One of these vehicles, "the Novelty," constructed by Messrs. Braithwaite & Erickson of London, ran the whole course with the average velocity of 22 miles an hour with 45 passengers, and at one time carried the same passengers at the astonishing rate of thirty-two miles an hour. The editor of the Mechanic's Magazine, who was one of the passengers, says, "We can say for ourselves that we never enjoyed any thing in the way of travelling more. We flew along at the rate of a mile and a half in three minutes; and though the velocity was such that we could hardly distinguish objects as we passed by them, the motion was so steady and equable, that we could manage not only to read but write." One of the spectators says, "The velocity at which it moved surprised and amazed every beholder. It seemed, indeed, to fly, presenting one of the most sublime spectacles of human ingenuity and human daring the world ever beheld. It actually made one giddy to look at it, and filled thousands with lively fears for the safety of the individuals who were on it, and who seemed not to run along the earth, but to fly, as it were, on the wings of the wind." It was a most sublime sight; a sight, indeed, which the individuals who beheld it will not soon forget."

[N. Y. Obs.]

Map of Connecticut.—We have examined with much pleasure, a new Map of Connecticut, recently published by Mr. A. W. Vaux, of this town. It is the Map published by Hudson & Goodwin, in 1812, reduced to a size much more portable and convenient for counting-houses, offices, &c. The surveys for the original Map were made by Messrs. Warren and Gillet, two experienced surveyors; the utmost care and attention were bestowed upon its compilation, and great exertions made to render it in every respect accurate and complete. It is believed to have been the best that could be made at that time. Since its publication, however, several alterations have been made in the county lines; by the transfer of towns from one county to another; new towns have been incorporated; new turnpike roads laid out; and several other changes have taken place, which, of course, render the old map in some measure imperfect. These deficiencies have been supplied in the present map, by more recent surveys, made by George Gillet, Esq. The dimensions of Mr. Willard's map are 18 by 21 inches. It is executed in a handsome style. The county and town lines, rivers, mountains, &c. are very distinctly traced, and on a scale sufficiently large for convenience and utility. There is appended to the map, a brief description of the geographical features of the state, together with a condensed statement of historical and statistical facts, both constituting a very useful addition. The whole is neatly coloured, varnished and mounted, and afforded at a very moderate price.

To those who wish to obtain an accurate map of Connecticut, (and every person ought to have a map of his own state,) we would recommend the one published by Mr. Willard, as worthy of attention, both on account of its execution and price.—Courant.

SUFFERINGS OF THE GREEKS.—The following extract of a letter of Rev. Jonas King to a gentleman in Albany, will give some idea of the deplorable condition of the Greeks.

"I have just performed a journey of fifty-two days in the interior of the Peloponnesus; not in a steam-boat nor in a carriage. There is no such thing, I believe, as a wheel carriage in the whole country; and if there were, if it attempted to move, it would soon be in the position of Pharaoh's, when he attempted to follow the Israelites through the Red Sea. Roads there are none, except such as nature and frequent travelling have made them. My journey was on horseback, or more generally, I may say, on a mule, with a halter for a bridle, ropes for stirrups, and a wide wooden saddle, over which I spread a part of my bedding, or it would have been impossible for me to ride. I was obliged to carry my bed, or have nothing to sleep on at night; and some cooking utensils, or else live on bread and cheese. No such cheese as you have in America, but a hard substance made of sheep's or goat's milk, and most thoroughly seasoned with salt. Sometimes I lay down at night in a little cabin built of the boughs of trees, and reeds from the rivers; and sometimes in a dark dirty hole, full of vermin. All is desolation—all is ruin—Greece has been drinking a most bitter cup—she has drunk it to the dregs. It is difficult for you to conceive in America, how much she has suffered. More have perished by famine than by the sword. In the mountains the cold is very great in the win-

ter. They have been now for many days covered with snow. Now fancy to yourselves thousands and tens of thousands of females driven hastily from their homes, by the sudden news of the approach of the enemy, flying with their little children to these rude, rocky, barren mountains, wandering about to seek some little sustenance, without any shelter except a rock or the bough of a tree; without any bed to sleep on, except the clothes they wear, which must of course in a little time, become dirty and ragged. Fancy them pursued from mountain to mountain, by the restless, and barbarous enemy, whom they dread more than death, and you have some idea of what has been actually the case of multitudes in this country. Some have been known (as I am credibly informed) to throw themselves down huge precipices, with their babes in their arms, rather than fall into the hands of the Turks."—Utica Chris. Jour.

It appears that the Brazilian government have, at last, prohibited the slave trade within their dominions. This is an event of great importance. Rio Janeiro was one of the largest markets for slaves in the world, and that country the only one that had not, professedly at least, declared the trade unlawful. It is now to be hoped that the governments of other countries, will take the most decisive measures to put a final end to the traffic. Great Britain, who has exerted herself more than any other nation to prevent the slave trade, will now have the laws of nations in her favour, and we hope she will execute them with fidelity and rigour. A few instances of condign punishment, will have a most salutary effect.—N. Y. Dai. Adv.

## MARRIED.

At Willington, on Thursday the 26th ult. by Rev. S. S. Mallory, Mr. Origen Sparks, to Miss Calista Converse, both of Willington.—The same day, Mr. Emerson Rogers, of Stafford, to Miss Hannah Stanton, of Willington.

At Suffield, by the Rev. Asahel Morse, Mr. Julius Harmon, to Miss Mary Taylor, Mr. Samuel Hastings, to Miss Eliza Comstock, all of Suffield.

On Thanksgiving day, Nov. 20, by Rev. Henry Archibald, Mr. Theodore S. Morgan of Brazil, S. America, to Miss Sophia M. Frank, of West-Springfield.—Also on the same day, (by the same,) Dr. Sumner Ives, of Suffield, to Miss Sarah Hunston, of West-Springfield.

## DIED.

At Windsor, on the 25th ult. Mrs. Elizabeth Gillett, aged 28 years, wife of Mr. Bethuel Gillett.

At East Hampton, Mass. Mr. Solomon Pomeroy, aged 70.

At Killingworth, Mrs. Ruth Wright, 70.

## NOTICE.

An adjourned Meeting of the "Board of Managers," of the "Connecticut Baptist Convention," will be held at the Baptist Meeting-house in this city, on Wednesday, the 16th day of Dec. inst. at 9 o'clock, A. M.

Hartford, Dec. 3d, 1829. A. DAY, Sec'y.

## NOTICE.

THE Executive Committee of "the Connecticut Baptist General Tract Society," are hereby notified to meet at the Baptist Meeting House in Hartford on Wednesday the 16th inst. at 3 o'clock P. M.

For order GUSTAVUS F. DAVIS.

Dec. 5, 1829.

N. B. The following persons are members of the Board:—Gustavus F. Davis, John Cooks, B. M. Hill, George Phipps, W. Palmer, James Grow, George Mitchell, George Reed, Daniel Packer, John Braddock, Joseph W. Dimock, James G. Bolles, Jeremiah Brown, Joseph S. French, Joseph B. Gilbert, Philemon Canfield.

## NOTICE.

The Litchfield County Minister's Meeting, will be held in Cornwall, (South Society,) or Warren Church, at the house of Elihu Barbars, the last Thursday in December, at 9 o'clock, A. M. The subject for discussion is Math. xi. 12.

N. B. A free conference is appointed on Wednesday, the day previous to the Minister's meeting, for preaching, addresses, exhortations, prayers, &c. The exercises to commence with a sermon, at 10 o'clock, at the school house on Great Hill.

SILAS AMBLER, Clerk.

## NOTICE.

The next meeting of the New-Haven Union Conference, will be held with the Stratfield Baptist Church, at their Centre Meeting house in Weston, on Wednesday the 9th of Dec. next, at 2 o'clock, P. M. Delegates from the Churches will receive further directions by calling on Alva Gregory, or Eli Adams, both in Weston.

By order E. CUSHMAN.

November 21st, 1829.

## TO SCHOOL TEACHERS.

This day Published and for Sale by H. & F. J. HUNTINGTON.

LECTURES ON SCHOOL KEEPING.

By The Rev. Samuel R. Hall; being a complete School Teacher's Manual, calculated to be highly serviceable to every person engaged in Schools. The author as principal of a School, devoted to the preparation of teachers, has had much experience on the subject of which he treats.—The Boston Recorder says of it, "We take this opportunity to recommend it to teachers, as filling a void in works of education and as being an excellent and judicious practical manual full of sound views of education, just reflections, wise rules and careful and accurate distinctions."

FOR SALE AS ABOVE, A complete assortment of Books for common Schools, Academies, &c. &c. Merchants, and teachers, supplied on the most liberal terms. Hartford, Nov. 28.

## NEW YORK AND HARTFORD STEAM BOAT LINE.

OLIVER ELLSWORTH, Capt. Thomas Snow, CAPT. DANIEL HAYDEN, CAPT. DANIEL HAYDEN.

THE OLIVER ELLSWORTH leaves Hartford, on Mondays and Thursdays, at 11 o'clock, A. M. and New York, Tuesdays and Fridays, at 4 o'clock, P. M.

The MACDONOUGH leaves Hartford, Wednesday and Saturdays, at 11 o'clock, A. M. and New York Mondays and Thursdays, at 4 o'clock, P. M.

Passengers received and landed at the usual landing places on the River.

Stages will be in readiness at Lyme to forward passengers to New London. Also, on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire and Vermont.

C. H. NORTHAM, Agent.

Union Wharf.

April, 3, 1829.



## POETRY.

From the Columbian Star and Christian Index.

## PASSAGES.

"Blessed are they that mourn;—for they shall be comforted." *Matth. v. 4.*

Ye, who, with tearful eyes,  
Walk thro' the devious ways of life, and mourn,  
"Nath ever-changing skies;  
Flucking few roses, where there is no thorn,  
And from whose hastening hours few sunny gleams are born;

Ye, whose rejoicing was  
Of early life, with bitter tides did blend:—  
Who, in the all-voiceless grave  
Have laid the kind of Earth;—lover and friend,  
Burying with them the joy that other years could lend:—

And ye, whom sickness,  
And heaviness of heart have burdened down;  
Like the Autumnal trees,  
Striped of the glory of their Summer crown,  
While sullen winds fly sad o'er meadows sere and brown;

Come ye! and from the Word  
Receive deep comfort as your days go by:—  
Weep not the Unrestrained:  
But looking upward, with Faith's steady eye,  
Restrain the unbidden tear, and check the restless sigh.

For blest are they that mourn,  
Though dark and sunless all their paths may be:  
Though, o'er the mouldering urn,  
They pour the voice of wail, while Memory  
Paints all the vanished years which they no more may see.

Thrice blest are they who mourn;  
Sorrowing, but with a hope which cheers them on:—  
Though friend from friend be torn,  
Though the heart yearns for brief enjoyments flown,  
Stirred by remembered smiles, and Love's confiding tone.

O, 'tis but as a day  
Before these phantoms, like pall of night  
Will fade in dust away!—  
Then Heaven will break on the Believer's sight,  
And earth's dull clouds be lost in fulness of delight!  
*Philad. Nov. 22d, 1829.* C.

## MISCELLANY.

From the American Sunday-School Magazine.

## BE YE ALSO READY.

MR. EDITOR,

I have just returned from the funeral of Mr. S—, a Sunday-school teacher, whose removal was unexpected to himself and to his relatives. On the last Sabbath, he instructed his class as usual, attended divine worship, and engaged in a prayer meeting in the evening, with apparent fervour and satisfaction. At the close of this meeting, he requested that on the next Sabbath, I should visit and address the school with which he was connected, and then added, "I shall then, probably, see you, and will show you my class." Having assured him, if Providence permitted, I would endeavour to comply with his request, we separated; but little did I think that this was my last interview with him, and that I should no more behold that intelligent countenance, until it should be clouded with the paleness of death. On Wednesday he was taken suddenly ill; and, after a few hours' suffering, his happy spirit was released from its prison of flesh. At his funeral, I saw several teachers from different parts of the city, who let fall the tears of sorrow, and who seemed to regard his death as a warning voice.

But a few months ago, this youth was involved in nature's darkness, and had no hope for eternity. An appeal which was made from the sacred desk, reached his conscience, and by the grace of God, resulted in a happy change of feeling. He soon enlisted as a Sunday-school teacher; and has laboured with his class, with zeal and apparent fidelity. His tender entreaties, his lucid instructions, & his personal conversation with his pupils, cannot be easily forgotten.

Sunday-school teachers! learn from this unexpected instance of mortality, that—you have no certainty of another day! This young man expected to enjoy future Sabbaths, and again to meet the pupils of his care; but after a few minutes' pain, he has entered upon the recompense of reward. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." You cannot determine but the present week may end your life, consign you to the tomb, and bring you to judgment. It would be no uncommon event, if you should be speedily torn from your class; or should very soon behold your last sun rolling through the heavens. Were you assured that such would be the case, how differently would you regard your preparation to instruct your class! You would not plead the pressure of business, a slight indisposition, ignorance, or the want of means, as excuses for not being acquainted with the meaning of the lesson. Industry and solemnity would mark all your proceedings. You would take up your question-book and Bible, and study them with the determination of making your teaching serious business. You would come to your scholars on the Sabbath, and feel that you were standing between the living and the dead. With the eloquence of affectionate entreaty, you would make them feel that their great business here, is to prepare for eternity; that in their lessons, God speaks, and that he speaks directly to them. Your affections would be drawn forth, and your inmost soul would yearn over them, while reflecting that your voice of kindness must quickly die away, and that you must resign them into other hands. It would appear real, that there was an ocean before you, on which you and they were about to launch—an ocean which is unfathomable—an ocean on which you will find no end to your voyage. In this boundless eternity, you would feel that all the interests of your scholars must be placed. Time would be to you as a mere point. Every lesson which you brought before your class, would seem to be the real word of God: you would know how to prize every moment allotted for instruction; and you would have an unexpressed solicitude that each pupil might attain to everlasting life.

With what emotions would you stretch your thoughts beyond the tomb, and see your charge, with yourself, arraigned to answer for the manner in which you and they have spent each hour in your Sunday-school! And with what amazement would you contemplate your past life, and your responsibility!

If such would be your feelings and conduct, were you assured that your last days were just numbering, ought they not to be such now, when your life is so exceedingly uncertain?—Instruct now, as you would if you knew that before the opening of the new year, your spirit would burst away from the body, and ascend to the tribunal of God.

A. J.

## SHEPHERD OF SALISBURY PLAIN.

The following particulars relative to the Shepherd whose character and piety are so beautifully described by Mrs. Hannah More, in Tract No. 10, were communicated by a highly respectable gentleman, who recently visited "the cottage where he lived, and the grave where his remains lie deposited, in the churchyard of West Lavington, England." He there found the youngest son of the Shepherd, (the only survivor out of seventeen children,) with whom he had a very interesting interview; and from whom he received not only a substantiation of all the principal facts which have been communicated to the world concerning the Shepherd, but also outlines of the character of some of his children and one of his grand-children, together with several plain poetic effusions of the latter, which breathe the same spirit of deep-toned piety that characterized the aged Shepherd.

The subjoined extract from the Philadelphia Recorder, is the same in substance as was verbally communicated to an officer of the American Tract Society, in the city of New-York, by the gentleman to whom we have referred.—*Am. Tr. Mag.*

David Saunders, the original of the very just and admirable portrait of an humble Christian, depicted in Mrs. More's Shepherd of Salisbury Plain, was born in 1717, and after struggling with the many difficulties and trials which the support of a large family of thirteen living children, upon an allowance of \$137 a-week, may well be supposed to have occasioned, he died suddenly on the 9th of September, in the 80th year of his age.

For thirty years he was employed as Shepherd upon one farm, and having much leisure, he employed himself, whilst taking care of his flock, in reading the Bible, in meditating upon the wonderful works of God, and upon the still more wonderful plan of salvation.

When he was about 43 years old, he married Lydia Bishop, a pious young woman, who was often subject to severe illness. When trouble and sorrow preyed upon her spirits, she always had recourse to her husband's large Bible, which he used to keep in the thatch of his cottage, and there by the grace of God, she always found something to comfort her.

The gentleman mentioned under the name of Mr. Johnson, in Mrs. More's Tract, was Dr., afterwards Sir James Stonehouse, who took the greatest pleasure in assisting him in his various scenes of sorrow.

Such is the attractive power of true religion, that wherever, in the decline of his life, the good old Shepherd went, he was admired and loved; and when, about a year before his decease, the failure of his sight unfitted him for his employment, the neighbouring farmers invited him to visit them for a month together. It had been his constant prayer, that the Lord would not leave him to struggle long with illness before his death; and his request was granted. Being on a visit to a friend at Wyke, before retiring to rest one night, he was heard to pray with greater fervency than usual; then falling into a quiet sleep, it was found in the morning that his ransomed spirit had entered upon that rest for which it had been so long humbly hoping and eagerly panting.

He was interred in the church-yard of his own parish, with more than usual demonstrations of respect, and sympathy.

A tombstone is now erecting to his memory, at the expense of the Rev. R. C. Caswall, Vicar of West Lavington, Wilts, with the following inscription:—

Erected in the year 1829,  
To the memory of  
DAVID SAUNDERS,  
Known through every quarter of the globe,  
Under the appellation of  
The pious Shepherd of Salisbury Plain;  
Whose little history has been read with admiration  
By multitudes of Christians in  
Europe, Asia, Africa, and America.  
He was buried by his sons, Sept. 9th, 1796.

Also, in memory of his wife,  
LYDIA SAUNDERS,  
Buried near this place, May 26th, 1795.

## A TRACT WON AT CARDS.

A number of young men in the vicinity of Zanesville, says the Cincinnati Pander, were in the habit of meeting on the Sabbath, for the purpose of playing cards, and gambling on a small scale. This custom they had pursued for some time. At a meeting of this kind, not long since, one of the youths was unlucky, and lost all his money, but was still anxious to play. He played off his handkerchief, and at last he thought of a Tract which some person had given him, and which he neither read nor cared about. He staked the Tract against some trifling and lost it; the winner carelessly threw it into his hat, and thought no more of it for some days. He, however, at a leisure moment, concluded he would look at his Tract, and see what it contained. He began to read it—his curiosity was excited, and he read it through, and was immediately struck under the most poignant convictions for sin—and after the lapse of three months, he came forward and confessed the Lord Jesus before men—and has since adorned his profession by a regular life devoted to his Divine Master—and would lift his warning voice against the crimes of Sabbath breaking and gambling.

From the Christian Watchman.

## THE BIBLE A COPIOUS SOURCE.

Every Minister has his favourite topic; one dwells almost entirely on doctrinal subjects, another delights chiefly in those which are experimental, and a third turns every thing into practical religion, whatever the text may be. Almost all gospel ministers, from the natural bent of their minds, have been led to adopt one of these methods, in a greater or less degree, as their general theme in preaching. And that all these are excellent in their place, every one will admit. There is, however, no people, who have ever thought much upon this subject, who would prefer a man that was particularly confined to either manner; for we believe there are few Churches, highly favoured as they may have been with regard to their Minister, and who have sat under his preaching for many years, who have not felt in some degree the effects of such partiality.

In the first place, a Minister preaching to a people for twenty or thirty years, admitting his talents to be of the first order, needs all the variety of subjects that can be furnished from the Bible, both upon Doctrine, Experience, and Practice. But if a Pastor of a Church confines himself to one range only of this wide field, some at least of his members will naturally feel a strong desire to feed in those other delightful pastures, into which it was both the duty and privilege of their Shepherd to have led them.

As all scripture is given by inspiration, and is profitable for doctrine, &c. we see no reason why subjects for profitable discourse may not be drawn from almost every part of it. We readily admit that the New Testament stands first in furnishing useful subjects; especially for the Missionary or transient preacher; but if a settled Minister, in addition to the common propensity of dwelling too much on his favourite theme, confine himself to but a small portion of the scripture for subjects, it necessarily follows, that in a few years all his ideas become more perfectly familiar and common-place to his hearers than he is aware. Hence it often happens, after a Church has enjoyed the labours of a Minister for a number of years, and one with whom they were well pleased at first, that they begin to complain of not being edified.

Much pains is taken to instruct our Young Men for the Ministry, to prepare them to preach to an enlightened people, and all this is right; but let it be remembered that no people, whether ignorant or wise, ever were or ever will be satisfied with hearing from any Minister the same ideas from year to year, were he as wise as Solomon, or as eloquent as Apollon.

A case in point may be stated. There was a Church which was in a thriving state for years, who had a Pastor to whom they were indebted, under God, for much of their peace and prosperity. He was highly respected and beloved, both by his Church and Congregation; but unfortunately, for the want of variety in his subjects, having confined himself within narrow limits, he was under the necessity of going over the same ground so often, and dwelling so long on the same subjects, that finally his hearers became dissatisfied, and would not attend his meeting as usual. There was such a sameness in his preaching that their attention could not be kept up. The consequence was, the Pastor was discouraged. He made known his trials to one of his old members, and requested to know what could be done.—The old Pilgrim, who was well acquainted with the scriptures, without making any reply to his question, went on to repeat our Lord's sermon on the Mount. When he had got through, his Pastor remarked upon the beauties of the sermon, and thought it could never be repeated too often. The old gentleman repeated it over again. The Pastor grew impatient, he proceeded to repeat it a third time. The Pastor was offended, and interrupting him, observed, that he thought it a waste of time to amuse him in that way. The old man replied, if your patience is exhausted in hearing two or three times, one of the best sermons that ever saluted the ear of man, how must my patience have been tried on hearing from you the same train of thought, and the same sermons, with the addition only of a new text, for years, without ever quitting my post?

One word, my dear Pastor, by way of advice, continued the old man; when you return home, take your map of the Bible, and pass your eye over the whole history of the purchased possession, and mark all those places where you have led your flock; and if you find there is much gospel ground yet unimproved, then go on to improve; give them a wide range, and make alternate excursions. No doubt you will find some clusters of fruit in almost every part of it.

## VARIETY.

From the Christian Watchman.

## FREEDOM OF THOUGHT.

We know there is a loose method of talking about sentiment, which does not bear examination; for when we reflect that men's temper and conduct are essentially under the government of their various theories, and that the character of each individual takes its cast from the state of his mind, we never can assent to the popular idea, "no matter what a man believes." Some speak of opinions which they have hastily formed, with a confidence which it becomes them; and they will occasionally argue in their defence with much zeal, and perhaps close their remarks by asserting that they cannot think otherwise. Now there is much danger in such a course. The great fact before adverted to, and which ought to press upon our minds, is this, our accountability to God. He has given us the means of regulating our thoughts, and holds us guilty if our thoughts are wrong. And if it be true, that we are under obligation to think correctly and from holy motives, another thing is true, that our manner of thinking and judging upon moral subjects, is in some sense in our own power. God in his word

charges it upon some as their sin, that they thought He "was altogether such an one as themselves." When Simon Magus offered money to the apostles, to purchase the power of communicating the Holy Ghost, he was sharply reproved by Peter, who exhorted him to pray God if perhaps "the thought of his heart" might be forgiven him. The sacred word assures us, that "God will bring every secret thing into judgment, whether it be good or evil." And Paul, in his eloquent address to the Athenians, on Mar's hill, asserted that "we ought not to think that the Godhead is like unto gold or silver," &c. The passages are numerous in which we are assured, that "as a man thinketh in his heart so he is;" that is, such is his character in the view of Omniscience.

Now if it be true that men are accountable in this matter, a check, we think, ought to be put upon our vain boasting. Though men are perfectly free, and must of necessity form their own opinions, it by no means follows that those opinions are correct. In order that they should be so, it is necessary that every corrupt bias of heart should be removed, and that no selfish motives should warp us to the side of error. But as our state as offenders against God is calculated to render us partial on every subject in which we come in contact with Him, it is important that we closely adhere to the standard of moral thought, which he has given us in his word.

In the view of these facts, we see how vain a thing it is for men to pride themselves on their mental freedom. Because we are not accountable to each other for our religious belief, we are too apt to forget that we are accountable to God. And it is not unusual to observe some persons, when their theory is disputed, raise themselves up with conscious self-importance, declaring their independence, in a style which too much indicates their forgetfulness of God. Let such ask themselves most seriously, whether they have conscientiously revised all their moral speculations in the fear of God, and whether they are ready to render to Him the reasons on which they found their belief. If this be not the case, let them lay aside their vain boasting, and come to Christ for instruction, acknowledging the justice of this sentence of inspiration on all worldly wisdom, "If any man thinketh that he knoweth any thing," independently of divine teaching, "he knoweth nothing yet as he ought to know."

## SUBMISSION TO REPROACH AND SHAME.

Regard not much what man is for thee, or who against thee; but let it be thy principal concern, that God may be with thee in every purpose and action of life. Keep thy conscience pure, and God will be thy continual defence; and him whom God defends, the malice of man hath no power to hurt. If thou hast learnt to suffer in silent and persevering patience, thou shalt certainly see the salvation of the Lord: he knows the most proper season for thy deliverance, and will administer the most effectual means to accomplish it;—and to his blessed will thou shouldst always be perfectly resigned. It is the prerogative of God to give help under every trouble, and deliverance from all dishonor.

It is useful for preserving the humility of our spirit, that other men should know and reprove our manifold transgressions; and in cases of injury among brethren, the more humble the acknowledgment of the offence is, the more effectually will the offended person be appeased and reconciled.

The humble man God protects and delivers; the humble he loves and comforts; to the humble he condescends; on the humble he bestows more abundant measures of his grace, and after his humiliation, exalts him to glory; to the humble he reveals the mysteries of redemption, and sweetly invites and powerfully draws him to himself. The humble man, tho' surrounded with the scorn and reproach of the world, is still in peace; for the stability of his peace resteth not upon the world, but upon God.

Do not think that thou hast made any progress towards perfection till thou feel that thou art "less than the least of all" human beings.

## WOMAN.

"I have observed among all nations, that the women ornament themselves more than the men; that, wherever found, they are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable or generous action; nor haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenious; more liable in general to err than man, but in general, also, more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark; through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweet draught, and if hungry, ate the coarse morsel with a double relish."—LEDYARD.

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